

Missionary Collection

The Young Peoples' Society of the Ashland city church has been taking monthly missionary collections since October, 1898, and means to continue throughout the year. The October collection was \$2 25, the November collection, \$2.50, the December collection taken at the Sunday School service was \$6, the January collection taken last Sunday evening amounts to \$5 00. It should be remembered that in *ability* to give the society at Ashland is not above the average, and these reports are given, not we trust in the spirit of boasting, but to show what the young people of the Brethren church could do and do easily for the cause of missions. At the same rate of giving fifty societies would give \$2,000 a year. When once our young people realize what possibilities are wrapped up in them they will take hold of this work more earnestly.

Kissing the Bible

A certain magistrate in one of our cities has decided to discontinue the use of the Bible in swearing witnesses in the courts in which he presides. When he began the examination of a case it was noticed that there was no Bible on the bar. In explanation as to why the Bible had been removed the magistrate said, "I won't swear anybody on the Bible or tell them to kiss it. There is no law to compel any one to do so." We think the magistrate takes a very sensible view of the case. All manner and classes of persons kiss the Bible in court, and a police court, live in utter disregard of the teachings of the Bible, who curse the God that gave us the Bible, who crucify afresh the Christ of the Bible, kiss this Book of God and lay their especially, is of the filthiest kind. People who hands on it and solemnly promise to tell the truth. What sacredness does this blessed Book carry with it to such people as these? To us it seems nothing short of a heathenish practice which should be discontinued.

The Peace Conference

The Christian church, and in fact the entire civilized world, is deeply interested in the forth coming Peace Conference announced by the Czar of all the Russias to meet early in the summer. Whatever may be the motive of the Czar in issuing his peace proposition it will go into history as one of the greatest events of the nineteenth century. True, in view of the fact that the Czar has ordered immense appropriations for the strengthening of his navy, it would seem that he has little faith in the practical results of the work of the Conference which he has called. Meanwhile the entire church should make it a matter of prayer that the Lord would so guide the deliberations of the Conference as to result in a decided advance of the kingdom of the Prince of Peace.

The program for the Peace Conference has been issued and includes the following points for discussion:

- (1) An agreement not to increase naval or military forces and the corresponding budgets for a fixed period; (2) an endeavor to find means of reducing the forces and budgets in the future; (3) interdiction of the use of any new weapon or explosive of a power fuller than now made; (4) restriction of the use of the most terrible of existing explosives, and forbidding the throwing of any explosives from balloons or similarly; (5) forbidding the employment of submarine torpedoes and similar contrivances; (6) undertaking not to construct vessels with rams; (7) application of the Geneva Convention to warfare; (8) neutralization of vessels saving those wrecked in naval battles; (9) revision of the declaration concerning the laws and customs of war elaborated at Brussels in 1874; (10) acceptance of the principle of mediation and arbitration in such cases as lend themselves thereto.

Rejoinder

Rev. B. F. Hall of the Disciple, or Christian, or Campbellite church who by the way is a brother of our J. H. Hall of Dayton, Va., the sweet singer of the Brethren church, endeavors in an article which we publish on another page to enlighten us on the subject of Trine Immersion, a service which we are perfectly willing to reciprocate. He explains Campbell's admission in the Campbell and Rice debate, original issue, page 258, as follows: "Not only Mosheim, Neander, but all the historians, as well as Professor Stuart, trace Trine Immersion to the times of the apostles," by saying that it was a "typographical error." Now this typo was certainly a marvelous fellow. He was perfectly read in ancient church history, for it is a fact that Mosheim, Neander and the other historians *do* say that trine immersion was the universal practice of the primitive church. He makes a "typographical error" of twenty-two consecutive words, and then hypnotizes Messrs. Campbell and Rice to such an extent that they acknowledge the literal correctness of the copy. The statement is absurd on its face. The facts are that the edition of 1844 was expunged of this trine immersion admission because it condemned the practice both of Mr. Campbell and his followers. It was a perpetual advertisement of inconsistency, and it hurt the Campbellite cause.

Mr. Hall states that "Campbell's contemporaries who yet live" assert that the admission contained in this first edition "was a typographical error," but later on he confesses that he has "never met one, or read of their belief." How he came by the information is left for the reader to guess. Moreover he declares that "if there is such a biped on earth, he must be a follower of Campbell, etc., and that he has no more promise of heaven than a Mohammedan or a Mormon." If Mr. Hall hasn't entangled himself in the same condemnation, we will yield every point under discussion.

Mr. Campbell's admission in favor of his-

toric trine immersion is valuable simply as the critical opinion of a competent scholar. Of course all mature Bible scholars and critical exegetes know that trine immersion is taught in the great commission, and our practice is based upon that alone. That the primitive church practiced the same form of baptism for twelve hundred years, and that such scholars as Campbell, Wesley, Calvin and Luther admit this fact, is valuable as *corroborative evidence* of trine immersion in the commission, and more particularly so since the followers of these godly men presume to garble their testimony, and in support of a degenerate and corrupt theology.

It is true that it is not safe to follow human leaders, but the difference between ourselves and Mr. Hall in this matter of baptism is that he is following human leaders where they are wrong, while we are following them where they are right. Judge ye which is the wisest and safest. As to our name, we do not deny that we are Christians, but we had rather the title should rest upon a Bible practice rather than upon a mere assumption. Our real name is "Brethren," and if it comes to the expression of a preference, we freely admit that we had rather bear this scriptural name with a Bible baptism to support it, than to be called "Christians" with an unscriptural baptism to make void the title.

What is the Difference

In the city of Pittsburg, a few weeks ago, the agents of Uncle Sam discovered and raided one of the most thoroughly equipped distilleries found in a long time. The proprietor was arrested, and the still, which had a capacity of 75 gallons a day, 12 barrels of mash, a quantity of spirits and lots of sugar in sacks, were confiscated. The still was located in the rear of a basement, the front room of which was occupied by a shoemaker. Back of this shop was another room, where a lot of wood and coal was stored, and back of this was the still. This sort of business is, of course, considered a great crime, and so it is, but is it any more so than the distilleries that are doing ten times the amount of business throughout the country? Does the fact that a man pays revenue to the government make it any less a crime? Is impurity any less impurity, is stealing any less stealing, is murder any less murder, because one pays for the privilege? Is poison any less poison because it bears a United States revenue stamp? Does the abominable stuff which the stills turn out do less harm because the manufacturers pay license for the privilege? The entire liquor traffic is a nefarious business of which the great head is the devil, and the wonder is that the Christian church does not rise up as one man and crush the diabolical system which grants, for a consideration of money, the privilege of wrecking